placed in a hole in the septum of the nose, so that the feathers swung one on each side of the head. Although the *palito*, or scratcher, was not strictly an ornament, it is mentioned here because it had ritual meaning. The *palito* was made by setting fish teeth into a gourd holder and was used for scarifying the skin of the arms, legs, chest, and back so as to cause bleeding. The wounds were first washed with water and later smeared with the juice of the *maíma* vine. The *palito* was used by boys and girls during puberty seclusion and by adults who had sores on their bodies. It was believed that the use of the *palito* made people strong and healthy. As far as could be ascertained the Bacairi did not mutilate the teeth, genitals, or other parts of the body. There was no sign of tattooing, but pubic hair was carefully pulled out by both men and women. Formerly the Bacairi kept large birds, believed to belong to the eagle family, in their villages for their feathers. The Brazilians call the bird "harpia" and claim that it is still kept by the Indians in the Xingú Basin. The "harpia" was captured by shooting it with a blunted arrow, and it was kept in a special hut and fed. Villages often had several of these birds in captivity, the feathers being used particularly for feathering arrows. Parrots and macaws were also kept, their feathers being used only for ceremonial decorations.

SUBSISTENCE ACTIVITIES

Vegetable foods formed the basis of Bacairi diet, with fish and meat taking second and third places. The principal animals hunted were monkeys, deer, wild pigs, tapir, and the jaguar. The jaguar, however, was not eaten, but was hunted for its skin, teeth, and claws. The principal weapon used was the bow and arrow. Hunters would stalk game alone or in groups with the aid of dogs driving game into water or into steep rocky enclosures. There is no mention of the spear being used, but fishhills and pitfalls were used. Many varieties of large fish were shot with the bow and arrow, either from canoes or from the river bank. Lizards, turtles, and a wide variety of wild fruits, roots, tender shoots, and honey were collected at certain seasons of the year.

The major part of the food supply, however, was obtained through agriculture. The Bacairi cultivated bitter manioc, *épa*; sweet manioc, *tasé*;

Bacairi SP7
Yaruma SP25

is ever lost. Our Bakairi were imbued with the same spirit, for often the paddle would be dropped and replaced with bow and arrow though we may not have needed the extra food. This anxiety to gather as much food as is encountered was also manifested in the case of turtle eggs found in the sand banks. For those days that we travelled, each canoe at the end of the day would have gathered at least thirty or forty eggs. This food was shared generously with everyone. [Plate XIII, 2.]

Another method of fishing was with a spear. Especially in the dry season, the fish withdraw to the deep pools where it is impossible to reach them with an arrow. A spear is usually made of two sections: a wooden shaft with a large conical bone point and a reed extension to the shaft. Both sections measure about seven metres in length. [Plate XIII, 1.]

Damming of the lagoons is resorted to. A dip net with a handle about three meters long is in use, and drag nets are apparently used in season.

Fish is eaten almost raw; the only method of cooking seen was barbecuing, either by placing it on a platform over a fire or by placing it on a framework close to the fire. Salt is unknown and not liked, as evidenced when they were asked to try our food, when though hungry, none would accept it if it had been seasoned with salt.

Another food in usage, highly prized and carefully stored away is the fruit piki, which grows wild. The fruit is boiled in the large earthen pots, placed in cylindrical bark containers, about one and half metres to two metres in length and a third of a metre in diameter, sealed tight at both ends, and placed under water in some cool pool. These bark containers are reinforced with wooden slats. On ceremonial occasions they are opened and a quantity sufficient for the immediate needs is taken out to be distributed to every member of the village equally. It is mixed with water and drunk, without fermentation. Both the Yawalapiti and Naruvute had these bark containers.

Pottery

Pottery is poorly developed in the region. Neither in quantity nor variety, nor in technical perfection does it compare with that of the Bororo. The forms are simple though characteristic.

[text continues on p. 155]